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Seeks no Corners.

BEING A

VINDICATION

Of the People called

QUAKERS

From any

Design of Concealing Papists

In their *LIST* first delivered to the *KING* and *COUNCEL* near *Two* Years since.

Printed in the Year 1679.

146 (6)

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Vindication *of the People called* Quakers *from any* Deſign *of* Concealing Papiſts *in their* Liſt *firſt delivered to the* King *and* Councel *near* Two *Years ſince.*

THe Caſe of the *Evil* and *Good Man* is very differing; the *firſt* dares not bring his Deeds to the *Light*, becauſe he is Conſcious to himſelf of *Guilt*, and therefore flies Enquiry, becauſe he fears *Conviction*. The *Good Man* quite Contrary loves the *Light* and he recurs to it, as the Witneſs of his Truth: he fears not to be *tried*, becauſe he knows, his Innoceney will acquit him, and that all *Slander* and *Injuſtice* help in the End to magnifie his Integrity and Reputation. 'Tis to this *Light* of *Truth* in all Conſciences we appeal, againſt a late *Calumny* caſt upon us by ſome Crafty & Malicious, and (believ'd by ſome) Ignorant Men, viz. *That the* Quakers *uſe Arts to Conceal the* Papiſts. We ſhall firſt ſtate the *Fact*, from whence ſuch Ill or Weak Men pretend to borrow their Information; and then offer our *Reaſons* to detect the Report of *Miſchief*, *Folly* and *Untruth*.

We the People called *Quakers*, having been for ſeveral *Years* ſeverely proſecuted by Laws made againſt *Popiſh Recuſants*, as well as thoſe enacted againſt *Proteſtant Diſſenters* (whereby ſeveral Induſtrious Families have been reduc'd to great

Misery, and the *Widow* and the *Orphan* stript of common Conveniences for their Subsistance) did make our Application and Complaint to the *King* & *Council*; And that we might lay a Foundation for such an Address to stop those *Cruel Prosecutions*, we Examin'd the *Pipe*; where we found great Numbers intermixt throughout most Counties, Convicted upon the aforesaid Statutes. And because we knew not all the Names of our own *Friends* from *Papists*, we to distinguish our *Friends* from those *Papists* (though indeed the Partial *Seizures* and Extravagant *Levies* made upon us had been enough to that Discovery) did order several Letters to be writ unto the respective *Counties*, that they might inform us, which of them were reputed *Quakers*; being then Cautious of the very thing, which has here befallen us. But it seems, by the Inadvertency of a *Youth*, who was ordered by our Usual *Clark* (then forc'd to leave the Town by a long and extream Sickness, as we can prove) to write into *Glocester-shire* for an Exact Account of the State of our *Friends* in Relation to this Prosecution, it was omitted, and the Account for the *County* inserted, as it was taken out of the *Pipe*; which consisted but of *Three* Persons, whereof *Two* of them, it seems, are *Papists*, and the *Third* an Observer of the *Jewish-Sabboth*. And though these Men of Malice might as well have concluded us *Jews* as *Papists* from this Accident, yet because the *Papist* is become a more Scandalous Creature then the *Jew*, that reflection would not have serv'd their End; whose Contrivance it is to turn the Cry against the *Papists* upon the *Quakers*: And why? but to save them; at least to ruin us, the Design of those that are *Papists*, or *Popishly Affected*; who by these Devices seek to amuse the People, and to make honest Men jealous one of another. But the *Reasons* to be offered, why the *Story* is *Incredible*, are these.

So the Accusation against us calls the Person that holds the *seventh day Sabboth*.

1. It cannot be thought, if we had design'd to *Conceal* the *Papists*, but that we would have spared our Care in the rest of the

the *Counties*, or have taken more care to have brought them in in other places; which it is plain, we have not done.

But 2*dly*, It is not probable, that we ſhould by *Deſign* bring in known *Papiſts*, and none of our own *Friends* amongſt them; for not one of them was preſented with thoſe *Three* perſons in the Liſt of *Gloceſter-ſhire*. Whereas had we intended ſuch a thing, it had looked more like a *Deſign*, *To have inſerted them amongſt the Names of our Friends*, (as we might have done in other Counties) that ſo we might the better have ſcreen'd them from common Obſervation, eſpecially knowing the Miſchief of ſuch Attempts detected.

3*dly*, Men Generally propoſe ſome *Advantage* to themſelves in what they do; but there could redound no Benefit to us in the Earth by this Project, and even to the *Papiſts* a very ſmall one: but the Danger of being *Caught*, would have been *Fatal*. So that we muſt have been greatly falſe to our own *Intereſt*, to run an *Hazard* of this Conſequence to us for ſo *Trivial* a *Benefit* to them.

4*thly*, This was near *Two Years* ago, that the *Omiſſion* happened in the firſt Copy of the Liſt; at what time it is eaſie to believe, that the Circumſtances of the *Papiſts* were not ſo *low* or *deſperate*, as that they ſhould need the *Quakers* skill to put a Trick upon the *Government* for their Security: It is not hard to remember, that they then ſtood upon better Terms. But any thing it ſeems will ſerve (be it never ſo *Falſe* or *Fooliſh*) that will but Bedirt us.

5*thly*, To be Modeſt, and yet to Defend our ſelves againſt ſuch *Injurious Apprehenſions*, as are entertained of us; We muſt ſay, that we *lay* under the *Furious Execution* of thoſe Laws againſt *Popiſh-Recuſants* (*Sixty* Pounds having been taken for *Thirteen* Pound, and not a *Penny* returned, as we made appear before the late *Parliament*) to the Impoveriſhing of many

many *Industrious* and *Peaceable* People; when scarce one *Papist* was toucht in whole *Counties*: Can any think, that the *Papists* needed us to hide them at that time of Day? Or doth this Usage of us prove us *Papists*, when *Papists* were not toucht?

6*thly*, It cannot be *Reasonably* conceiv'd, that we being to make good these *Allegations* in the last *Parliament* (who appointed a *Committee* for that purpose) should knowingly run our selves into such a *Snare*, as this was: And such was our *Carriage* and *Evidence* before them, both with respect to Persons and Things, that they declared their *Satisfaction* about us and our *Suffering Friends*, as those that *Well deserv'd* to be reputed *Protestant-Dissenters*.

7*thly*, It is good old Doctrine, *That the Tree is known by its Fruit*; and it is plain, that among other things, in the *Election* of this present *Parliament*, we have not shown our selves to be *Popishly* Affected in the Disposal of our *Voices*; perhaps we stand upon even Terms at least, with any of our Enemies, as to our good *Affection* to the *Publick*.

Lastly, We offer the Affixed *Declaration*, as our Testimony against *Popery*, and of our good Affection to the *Protestant Religion*, and Resolution to lead a Sober and Peaceable Life under the present *Government*.

A *Protestation* or *Declaration* to Distinguish *Protestant-Dissenters* from *Popish-Recusants*.

"I A. B. *do in the Presence of Almighty God solemnly*
"*profess, and in good Conscience declare, It is my*
"*real Judgment, That the* Church *of* Rome *is not the*
Church

"Church *of* Chriſt, *nor the* Pope *or Biſhop of* Rome "Chriſt's Vicar; *and that his or her Doctrines Of de-* "*poſing Heretical* Princes, *and Abſolving their* Sub- "jects *of their Obedience*; *Of* Purgatory *and* Prayers "*for the Dead*; *Of* Indulgences *and worſhipping of* "Images; *Of Adoring and Praying to the* Virgin Mary "*& other Saints deceaſed*; *And of* Tranſubſtantiation, "*or changing the Elements of* Bread *and* Wine *into the* "Body *and* Blood *of Chriſt at or after the Conſecration* "*thereof by any Perſon whatſoever, are Falſe, Erro* "*neous and Contrary to the Truth of God declared in the* "*Holy Scriptures*: *And therefore the Communion of the* "*ſaid Church is* Superſtitious *and* Idolatrous.

"*And I do likewiſe ſincerely teſtifie and declare, that* "*I do from the bottom of my Heart deteſt and abhor all* "Plots *and* Conſpiracies, *that are or may be contrived* "*againſt the* King, Parliament *or People of this* Realm: "*And I do hereby Faithfully Promiſe, with God's Help to* "*live a Sober and Peaceable Life, as becometh a good* "*Chriſtian and* Proteſtant *to do. And all this I do* Ac- "knowledge, Intend, Declare *and* Subſcribe *with-* "*out any Equivocation or Mental Reſervation according* "*to the true Plainneſs, Simplicity, and uſual Significa-* "*tion of the Words.*

Witneſs my Hand.

TO Conclude; We hope, that when it ſhall be Seriouſly conſider'd, that our *Principles* and *Practices* carry a plain Contrariety to *Rome*, that we have always lived peaceably under the preſent Government, and that with patience we have under-gone all *Plunderings*, *Beatings* and *Impriſonments* (of ſome even to *Death*) and at whoſe *Hands* and by what *Councils*

we

we have ſo ſuffered? It will not be thought hard, that we Impeach the Inventors of this Story of *Malice* and *Ungodlineſs*, and the Believers of it of great *Incharity* and *Injuſtice*. And we doubt not, but in time God will Vindicate our Innocency before the whole World, and preſerve us from the Envy and Rage of *Evil Men*, till we are better Underſtood.

London, the 7th of the 3d Moneth 1679.

Signed by me Ellis Hookes, *in the Name and on the Behalf of the People called* QUAKERS.

THE END.